945 puberty, by his father. The performance of this role entails continence (bokeka) for the person who undertakes it, even with respect to the spouse. A violation of this rule prevents healing of the wound or at least makes the process very long and difficult. (1)

[355] 1. A similar bokeka applies to anyone nursing a large gangrenous ulcer (wǎlé).

The foreskin that has been cut off is dried on the bolíkó (tray or shelf). Then no one bothers with it any longer, and it usually remains there, dusty and dirty, for an indefinite period of time if the rats leave it alone.

In the centers the young people are beginning to neglect [177] the native skilled in circumcising and resort instead to European surgeons.

Circumcision is not an occasion for feasts or ceremonies. [554] Sometimes a man who is rich and vain will give a feast, but this is not at all a common practice

The term "to circumcise" is translated in Lonkundo as téna bonsoé, "to cut off the foreskin." The less vulgar term and one used much more frequently is téna nǎngé, "to cut off the tip." A much too decent circumlocution is téna batóí, "to cut off the ears."

The reason for this custom has already been given in Chapter I, Part II, Article II, 2.

Article VIII. Education

From an early age a Nkundó child must perform various 969 small services for his parents, especially in the household; he is 957 asked to draw water, fetch firewood, take care of a little brother or sister, etc. The demands for such services are addressed chiefly to girls, but boys are not at all exempt. By the very nature of things, however, the latter are less frequently asked to help.

Quite early a boy may accompany his father on trips, at meetings, legal debates, etc. The father makes a bow and arrows for him and teaches him the art of using them. The great pastime